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and scalps. It seems that raids were sporadic, and I gather, may have averaged not more than one a year. During these periods of insecurity, the natives were accustomed to live in the little caves and on the ledges along the cliffside in order to make their escape more easily. 726 722

The Navaho did not raid into the canyon, but they would sometimes drive off the Havasupai horses when the latter were trading in the Hopi villages, or they would descend on some returning, heavily-laden trading party, and kill or despoil them. 721 [439]

Offensive operations did not figure to any extent in Havasupai life, partly because of their numerical inferiority and partly because their material existence was better than that of any of their neighbors, with the exception of the Hopi. War activities do not appear to have offered absorbing interest as a general rule, although prowess in war was a decisive factor in bringing social distinction, i.e., chieftainship, to some. [511]

Weapons are bows and arrows, hatchets, and clubs. The hatchets may only have been iron tools acquired through the Hopi. The club is a single piece of heavy wood, with a round head 10 to 12 cm. in diameter, and devoid of a rawhide cover. This was used with a descending, smashing blow, not at all like the punching stroke of the Mohave with a club of a different shape. A sling is also used, although it was not seriously considered a weapon. Sinyella said, "The last time the Yavapai came I was a young lad. I made a sling and threw rocks at them. I do not know whether I hit any or not; I was high up near the top of the red cliff." 411 [439]

Arrows used in war are said always to have been poisoned. Poisoned arrows are kept in the quiver with the untreated variety. It did not harm the meat of a deer, for example, but this is at odds with the supposed effectiveness of the poison as recounted in the tale of a raid by whites. The poison (*paisdha*) was made of a black substance in the big scorpion, centipedes, red ants, *matgînyué* (a small black bug that bites), jimpson weed, and *qwdgamund* (a weed growing on the canyon bench). These are mashed, dried, and stored. Soapweed leaves are thrown into the fire to get hot, and wrung to expel the juice. The little finger is wet with this glue, dipped in the powder, and a little is put on arrowhead and foreshaft. A mere scratch is sufficient to kill. 278 411

Armor took the form of a shirt or smock, fitting close around the neck and hanging nearly to the ground. It was composed of two thick buckskins before and two behind; the thicknesses sewed, but not glued, together. A small buckskin was twisted into a thick loose rope and worn around the neck like a muffler. A big buckskin was rolled into a bundle 713

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713 with a thong tied to one side to form a handle. This was carried in the left hand to protect the face. Such armor would turn arrows.

A shield-like device was formed by hanging one or more heavy buckskins like a curtain from a bow held out horizontally before the body. Arrows striking this curtain would either fall harmlessly or hang in it. Men with such temporary shields and those with armor carried 726 clubs in their free hands. They were expected to advance steadily in close formation in the forefront of the attacking party. Others followed with bows drawn closely crouching in this protection. The bearer would lower his curtain-shield an instant while his companions shot, and quickly raise it until they were ready to fire again.

The curtain-shield is credited to the Walapai and Yavapai by my 171 informants. The usual rawhide circular shield (*sûwdkôvd*) is not made by 411 the Havasupai, although it is said to be used by the Hopi. Slat armor is not made. Spears are not used, but they have been seen in the hands of the Yavapai and Hopi. Cushing, however, credits them with a wooden pike about 125 cm. long, pointed and hardened in the fire.[1]

In taking the offensive, as against the Yavapai, they proceed to 726 the neighborhood of the enemies' camp and wait in hiding while a few scout ahead. When scouts are out of contact with their own party, or [198] when they fail to find the enemy, they communicate with one another by calling in imitation of the horned owl, coyote, or screech owl (*gdgôgd*, a little bigger than a man's fist and having horns). If they locate the enemy, they return without disclosing their presence by such calls. Then all move together, approaching the enemies' camp in the night. The bull-roarer is swung to make the wind blow hard, so that the enemy will flee before the wind. A short time before dawn, some surround the camp, while the others remain waiting for the first flush of daylight. As soon as they can barely see, those in the main body rush into the camp, shouting and clapping their mouths.[2] The enemy, confused with sleep, attempts to flee, but those surrounding the camp wait to catch and club or shoot them. So far as I know it was not customary to take [727] captives. There is no special war leader, either on such raids or in [624] defending the canyon home; those who are chiefs are normally leaders.[3]

Scalps (*gdwawid'g*, scalp; *gdwdwd*, hair) were taken, the cut being 727 made around the margin of the scalp. "Taking the scalp is like taking the hide of a deer; the man who kills the enemy gets the scalp." (The

[1] Cushing, (a), 550.
[2] Cf. Mohave (Pettis, 133).
[3] Cushing, (a), 551.

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Fig. 81. Distribution of Tunic, Rod, and Slat Armor in North America.

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171 411 Pima, Luiseño, Clear Lake Pomo, Trinity Wintun, Puget Sound Salish, and on southwestern Vancouver Island.[1]

171 213 It is well known that armor is used in a wide area of western North America from Bering Straits into the southern continent. The only variety we are concerned with here is a tunic formed of several thicknesses of heavy skin, commonly joined and stiffened by layers of glue and sand. Something of the sort is in use among Havasupai, Navaho, Western (?) Apache, Zuñi, Opata, Aztec, Comanche, Pawnee, Pavioteo, Maidu, Atsugewi, Achomawi, Hupa, Yurok, Wailaki, Shasta, Modoc, Klamath, Takelma, Northern Shoshoni, Nez Percé, Chinook, Quinault, Twana, Chimakum, Klallam, Shuswap, Lillooet, Thompson, Nootka, Chilcotin, Carrier, Babine, Sekanai, Loucheux, Hare, Nass, Taku, Chilcat and other Tlingit, and undoubtedly others.[2] The Blackfoot have a tradition of its use. The Pima evidently do not use armor.[3] To the south quilted cotton armor was used by Mexicans, Toltecs, Mayas, Isthmians, and Peruvians, according to Hough. Slat and rod armor reach no farther south than the Maidu: north from this point these types are used by Achomawi, Atsugewi, Shasta, Klamath, Hupa, Takelma, Chinook, Shuswap, Lillooet, Thompson, Chilcotin, Carrier, Babine, Sekanai, and Tlingit.[4]

171 411 So far as the information goes the curtain shield is used in the Southwest by the Havasupai, Walapai, and Yavapai only. The Thompson use a large piece of stiff elkhide and the Lillooet roll marmot skins thickly around the left arm. The circular shield used in the Plains and Mexico extends into the Southwest among Comanche, Zuñi, Hopi, Navaho, Western Apache, and Pima. Kroeber adds Yuma, Mohave, and Diegueño to this list.[5] In the Basin-Plateau it is known to the Ute, Wind River and Northern Shoshoni, Nez Percé, Shuswap, and Thompson.[6]

171 278 411 The poisoning of arrows may have been more common than the collected data indicate; at any rate it is a widespread custom. One poison of a curious sort suggests that some cases at least are historically connected. This is made of a liver which a rattlesnake has been made to

[1] Franciscan Fathers, 75, 333; Pettie, 130; Bourke, (b), 89; Sparkman, 203; Powers, 215, 241; Kelly, 632; Monroe, 176.

[2] Franciscan Fathers, 458; Hough, (b), 626, 631, 642, 645, 646, Pl. 16, 17; Russell, (c), 78; Winship, 845; Bandelier, (a), 70; Lewis, (i), 245; Dixon, (a), 205; (c), 213; Mason, O. T., (a), 230; Kroeber, (c), 299; Catechet. (b), 98; Lowie, (a), 192; Lewis and Clark, III, 21; Franchère, 253; Quinault information from Mr. Ronald L. Olson; Gibbs, 198; Spinden, 227; Kelly, 633; Teit, (c), 338, 785; (h), 224; (a), 285; Mooney, 254; Morice, (c), 217; (b), 140, 149; Krause, 209; Sapir, (a), 273; (b), 157, 244.

[3] Winslow, (a), 165; Russell, (d), 20.

[4] Hough, (b), 631, 640, Pl. 14; Farrand, (a), 667; Sapir, (a), 273.

[5] Kroeber, (c), 299.

[6] Lewis, (i), 242; Lewis and Clark, III, 19. I have not attempted to complete its distribution to the northwest.